Passing Events.

A Great Discovery.—Dr. J. W. Stickler, of New Jersey, claims to have made a great discovery, which, if it proves true, will be of immense value in taking away the terror of a terrible disease. He claims that there is a close relation between the Foot-and-Mouth disease of cattle and the Scarlet Fever, and that one afforded immunity from the other. To test his theory he inoculated three children with the virus obtained from cattle suffering with foot-and-mouth disease, and then afterward exposed them thoroughly to scarlatina contagion. In no case was the latter disease contracted. How wise we are in trying to find a remedy or preventive for the diseases of the body, while the soul is left to face the great epidemic of sin without any effort. Long ago, the Great Physician gave as a specific remedy against sin—not only a remedy but a preventive. Let us be inoculated with the blood of Jesus, and we will recognize the virtue. The life of Jesus entering into ours will enable us to pass through the contagions of sin unharmed.

A Surgical Operation—There was performed in Philadelphia lately, a successful surgical operation which has few precedents in the surgical annals of this country. The diseased spleen of a lady of this city was opened and has since been entirely removed. The operation is regarded in the neighborhood in the light of a miracle. There are only 25 cases of splenectomy with 13 deaths, or more than 50 per cent. The operation is not, according to this authority, one which offers much encouragement, except as a last resort. One will take great risks and undergo any pnnishment to lengthen out life. No expense, trouble or pain would be considered too great to give in exchange for a few years of life. But how careless and unconcerned is the world about eternal life. The terms of obtaining it are so simple. No doubt the remainder of the above lady's life was more appreciated by her, on account of the anxiety and pain it cost her. She was ever praising the physician. So will we appreciate eternity when we know it is obtained by the sacrifice of the precious life of Jesus. We will spend eternity in praising his name.

A Great Man.—The greatest man in the United States senate is Mr. Riddleberger, of Virginia. He holds the balance of power. When any important measure comes before the house, and the two parties take their opposite sides, his vote will either kill it or make it law. We hope he will be guided by an upright conscience to use his power to the building up of right and truth. The country will await the decision of this man with anxiety. His opportunities are great. Every man and woman wields a power within a certain radius of influence that makes every action of his life important. In the family circle the decisions of the parents have much in making the future of the children. In the school room, in the church, the teacher and pastor wields the balance of power that should always be swayed for God and truth. It is well when we know our opportunities.

A National Disgrace.—A leading New York paper ventures to map out the work of the present session of Congress. After speaking of the tariff, the many troublesome difficulties between labor and capital, and other important measures, another paper comments on this and says of it: "It is old enough to know better. Congress will devote its first session to the making of a president." If this is true, and no doubt it is, to a certain extent, what a burlesque on justice and law! What strugglings for the ascendency! Who shall be the greatest man in the United States? is an important question. How different in the realm of grace! To be greatest we must become humble. He that would occupy the highest place in the kingdom of God, must stoop the lowest. In this life it looks as if the highest places were given to those who are the smartest and trickiest. And this trickiness is cultivated. In the kingdom of God humility is the great desideratum. So humility must be cultivated.

Not Always Right.—The Chicago *News* had a special correspondent in France to report the Presidential election. He sent over the names and description of some ten persons, whom he thought surely would come within the range of the office. But not one of them was elected. Nobody thought of Sadi-Carnot until the scheme was made up a few moments before it was carried out. This election probably saved the country from revolution and bloodshed. How often do we find people guessing and prophesying and laying plans, and yet with all their scheming, at the last moment and from an unthought-of quarter, comes that which upsets all their calculations. The election of any other man would have brought disaster upon France. So we cannot help but recognize the hand of God who rules and governs the nations that his own will may be carried out in the end.

Rowdyism in Congress.—In the effort to reelect the door-keeper recently, charges were made against him, which of themselves should have staggered the nation, whether they were true or not. But whether these charges were baseless or had some figment to rest upon, the fact that they should have led to a fist-fight and the drawing of blood is an extraordinary reflection upon those who make the laws for us. It is an old story that the law-makers often become law-breakers. While it is not often that we have to witness such rowdyism among our legislators, yet we often find them very fallible and weak in other matters. Because a violation of law. Thus men break the law they help to make. This is very human. There is however a Law-maker of spotless purity, whose own life illustrated his own laws. He not only gives us a law, but sets us an example. It would be well sometimes for us to contrast the human with the divine.

E. Mason.

The Righteousness of God.

"But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you" Matt. 6: 33.

The Saviour emphatically declared that this is the first thing to be done. There are two kinds of righteousness brought to view in the Scripture; namely, the righteousness of God, and the righteousness of man. In order to attain unto the righteousness of God, it is requsite that we be acquainted with the contrast. For I say unto you, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Matt. 5: 20. There is a possibility of us seeking after righteousness and not being able to attain thereunto, for the simple reason, of not seeking it in the right way.

The Pharisees were an earnest, zealous and scrutinizing people; so self-righteous that they despised and set at naught all others. There was a class of Pharisees that used to go about the streets of Jerusalem with their heads tied up with a napkin to shut out all the impure sights from their pure and virtuous eyes, and the consequence was that they bled themselves against street corners. He was called the bleeding Pharisee and yet this was the class that the Master had occasion to reprove, with righteous indignation, and liken them unto whited sepulchres which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. They outwardly appeared righteous, unto men, but inwardly were full of hypocrisy and iniquity. They were bereft of judgment, mercy and faith and almost entirely lost to the love of every virtue. Such was the nature of their righteousness. No wonder the Saviour directed the attention of his disciples, saying, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

The Apostle Paul, gave witness that Israel, God's chosed people followed after righteousness; but did not arrive at the law of righteousness, because they sought it not by faith, but as it were by works. Rom. 9: 31. Consequently they stumbled at the rock of offence, which was Christ. They had a zeal for God but not according to true knowledge. Being ignorant of God's righteousness, they sought to establish their own, not subjecting themselves to the righteousness of God. They sought it by work, and not by faith. Then Moses wrote concerning the righteousness of the law, he said, "the man that doeth the righteousness of the law shall live thereby. But law is not made for a righteous man, but for the lawless and unruly." 1 Tim. 1: 9. St. Paul testifies that he was of the Tribe of Benjamin and as touching the law, a Pharisee, as touching zeal persecuting the church, as touching the righteousness which is in the law found blameless. As regarding the moral or ceremonial law Paul was blameless, yet he was ignorant of God's righteousness, the righteousness which is of faith, which speaketh on this wise: "With the heart man believeth unto righteousness, and with the lips confession is made unto salvation." Rom. 10: 10. It is the natural tendency of the human race to boast when they have done any thing worthy of credit, but through the merits of Christ alone, we can be clothed with God's righteousness.

One will say, what about works? Where and how do they come in, since the man of God has said faith is perfected by works? When faith in Christ has been exercised, it is developed by good works. James 2: 22. The Lord brought Abraham, the patriarch, abroad and said, look now toward heaven, and tell the stars, and if thou be able to tell them, and he said unto him, so shall thy seed be, and he believed in the Lord, and he counted it to him for righteousness. Gen. 15: 6. He did not only believe it, but he could look away down through the ages and see all that believed on Christ as being his seed and heirs according to the promise, just the same as he could see a resurrection of his son, when he was about to plunge the knife into his breast, accounting that God was able to raise him from the dead. Heb. 11: 19. Oh for a measure of the precious faith of our father Abraham, through which the Lord counted him righteous. For every idle word that men shall speak, they shall give account thereof in the day of judgment. But shall we suppose that God will call men to account with no standard by which to test character? No. For as many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel. Rom. 2: 12, 15. God does not stop with the actions nor the words; but he searches into the depths of the heart and finds the secret springs that prompted the actions. For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil. Eccl. 12-13, 14. Oh, the judgment will be close and searching and who will be able to stand in the judgment? Only those who are clothed in the righteousness of Christ, and are found in harmony with the all-scarching, principles of God's law.

Let us then seek earnestly and diligently to be dressed in the garb of righteousness, so that our nakedness may not be seen, but be clothed with the pure white liren, which is the virtuous acts of the saints. Oh may we stand arrayed in this gorgeous apparel, before the Lamb of God, when all nature hath ceased to exist, when the sun, moon and stars hath refused to illuminate this part of God's universe. In short when heaven and earth and sees are fled, I hear the great judge of the quick and dead pronounce our sentence, with countless blessing on our heads. Oh may we who are Christians and entertaining the hope of an inheritance with the saints be found in that number which are brought to view in. Rev. 14: 5. And in their mouth was found no guile that are without blemish, following the Lamb whithersoever he goeth.

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A memory well-stored with Scripture and sanctified by grace is a good library.—*Amon.*

Unnatural deeds do breed unnatural troubles. Infected minds to their deaf pillows will discharge their secrets.—*Shakespeare.*

It is much easier to find a score of men wise enough to discover the truth than to find one intrepid enough, in the face of opposition, to stand up for it.

Flattery is often a traffic of mutual meanness, where, although both parties intend deception, neither are deceived, since words that cost little are exchanged for hope that costs less.—*Colton.*